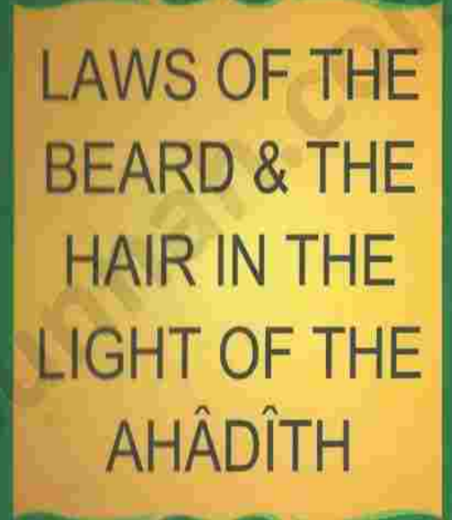


LAWS OF THE BEARD & THE HAIR IN THE LIGHT OF THE AHÂDÎTH



By:
Shaikhul Hadîth
Hadrat Maulânâ Fadlur Rahmân Azmî
دامت برکاتہم

Translated by:
Muftî Afzal Hoosen Elias

DARUL HUDA

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FOREWORD

This brief treatise was prepared in the Arabic language in Madînah Munawwarah through the divine ability granted by Allâh ﷻ, due to the instruction given to me by Maulânâ Hâshim Bukhârî رحمه الله - the Khalîfah of Hadrat Maulânâ Shaikh Zakariyya Sâhib رحمه الله, and an ex-lecturer of Dârul Ulûm Deoband. I gave him this treatise and reached India where I received news of his demise. انا لله وانا اليه راجعون

Maulânâ رحمه الله gave the manuscript of this treatise to a student of mine who was at that time studying at Madînah University to publish it. Consequently he returned it to me after the demise of Maulânâ رحمه الله. Today with a few changes I am completing this treatise. It is hoped that it will translated into the English language and published.

May Allâh ﷻ accept it and make a means of my saviour, the saviour of Maulânâ Hâshim Bukhârî رحمه الله, the translator and all those who assist in it's publishing. Âmîn.

وصلى الله على النبى الامى وآله وسلم والحمد لله اولا وآخراً

FadlurRahmân Âzmî
Azaadville – South Africa
15 Muharram 1416
14 June 1995

Introduction

Islam is a complete way of life. Just as all other aspects of Islam, *mu'âsharat* (social dealings) also play a vital role in Islam. Guidelines regarding a person's outer appearance, from and clothing are contained in the teachings of Islam. A true and complete Muslim is he who adheres to these Islamic teachings and practices upon them. While Allâh ﷻ is aware of our inner qualities, there is a social need for our outer condition to be correct. Therefore, the claim of having complete Islam without one's outer condition being proper is false.

The religion of Islam has given special guidelines regarding the hair. In this treatise, we will discuss the beard. The following words of Nabî ﷺ are narrated by many S̲ah̲âbah ؓ in authentic Ahâdîth:

"Lengthen the beard and oppose the *Mushrikîn* (Idolaters) and the fire worshippers."

Many benefits of keeping a beard have been recorded in the books. Briefly, every nation and religion has some special distinguishing mark or symbol. Similarly different departments of a government also have distinguishing signs. The police have their own uniform, traffic officers a different uniform, and so too with the army and the naval forces. These differences have a definite effect upon a person. History has proven that a nation which does not adhere to its distinguishing features finally loses its entire identity and dissolves with another nation.

When Nabî ﷺ came to the world, *kufr* (disbelief) and *shirk* (polytheism) was common everywhere. The *Mushrikîn* (idolaters) had their own customs and rituals. Through Islam, Nabî ﷺ prepared a nation who was completely different from all other nations. They followed Nabî ﷺ in every way – from *Ibâdât* (worshipping) and etiquettes right

down to their outward appearance, attire and dress, everything was according to Qur'ânic injunctions:

"Assuredly there is an excellent example (pattern) for you in the Rasûl (Messenger) of Allâh ﷺ." [1]

Similarly Allâh ﷻ has mentioned to the Ummah via Nabî ﷺ:

"Say O Muhammad ﷺ, if you have love for Allâh then follow me." [2]

Following Nabî ﷺ means to tread on his path. From the above Âyah it becomes apparent that the Qur'ân has given an order to this Ummah to follow the lifestyle, ways and outward appearance of Nabî ﷺ. There are many more verses mentioned in the Qur'ân regarding this aspect.

The religion of Islam is a natural religion. Any person who has a natural disposition will be inclined to the laws of Islam. It is only in Islam that a person's benefits lies. Keeping a beard and cutting the moustache is also from amongst these laws. It has also been the practice of the other Ambiyâ عليهم السلام to keep a beard. Mention has been made in the Qur'ân about Hârûn's عليه السلام hair and beard that it was so long that Mûsâ عليه السلام could hold it.

In one Hadîth, ten things has been mentioned as being from *'fitrat'* (nature). The Ulamâ have interpreted *'fitrat'* to mean the way of the Ambiyâ عليهم السلام. Among these ten things, lengthening the beard and cutting the moustache has also been mentioned.

Shah Waliyullâh Muhaddith Dehlawî رحمه الله has mentioned the following benefits of keeping a beard:

"The beard helps in differentiating seniors from juniors. It is a means of honour and beauty for a person. A person's

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[1] Sûrah Ahzâb âyah 21
[2] Sûrah Âl-Imrân âyah 31

man-hood is completed by keeping a beard. It is the Sunnah of all the Ambiyâ ﷺ.

Shaving the beard is the practice of the fire worshippers, Hindus and most non-Muslims. Similarly, due to the fact that generally common people as well as people of low status shave their beards, a person who does not keep a beard will be included among them. [3]

In shaving the beard one of the harms is that a person will be imitating the non-Muslims, and it has been narrated in a Hadîth.

"The person who imitates a nation is from amongst them." [4]

The above Hadîth alludes to an important principle of Dîn from which many laws are extracted.

Another harm of shaving the beard is that a person resembles females, as women do not have beards. It is narrated in a Hadîth:

"Nabî ﷺ had cursed such men who imitate women and such women who imitate men." [5]

May Allâh save us from the curse of Nabî ﷺ.

Allâh ﷻ has kept this as a natural difference between man and woman. The person who opposes this is in actual fact opposing the decision of the Sovereign of all sovereigns and he is changing the natural creation of Allâh ﷻ. Allâh ﷻ says:

"(And follow) the nature of Allâh according to which he has constituted mankind, and do not alter the creation of Allâh." [6]

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[3] Ma'âriful Hadîth vol.3 p.62 from 'The Beard and the Sunnats of Ambiyâ ﷺ, p.129

[4] Abû Dâwûd p.559

[5] Sahîh Bukhârî vol.2 p.874

[6] Sûrah Rûm âyah 30

It is only the Sunnah of Nabî ﷺ which is worth sacrificing oneself for. The beard of Nabî ﷺ is described as follows in Shamâil Tirmidhî:

"The beard of Nabî ﷺ covered his chest from right to left." [7]

It is narrated in Sahîh Muslim that the hair of the beard of Nabî ﷺ was dense. In Shamâil Tirmidhî it is stated that Nabî ﷺ had a thick beard. The person who has a glimpse of love in his heart, will desire to follow Nabî ﷺ. He will gain satisfaction by the mere thought that he will be resembling Nabî ﷺ.

Masâil (Laws)

It is stated in *Fatâwâ Dârul Ulûm Deoband* [8] that a Muslim who shaves his beard or trims it less than a fist length is a *fâsiq* (transgressor). To read Salâh behind such a person is *makrûh* (reprehensible).

At another place it is stated:
The person whose beard is shaven is a *fâsiq*, and just as his *Imâmat* for Fard Salâh is *Makrûh Tahrîmî* so is his Imâmat for the Tarâwîh Salâh. [9]

Muftî Rashîd Ahmad Ludhyânwî رحمه الله writes in *Ahsanul Fatâwâ*: "A person who trims or shaves his beard and adopts a western hairstyle is a *fâsiq*. Thus his Azân and Iqâmah is *Makrûh Tahrîmî*. It is *mustahab* (desirable) to repeat the Azân, not the Iqâmah." [10]

It is stated in *Durrul Mukhtâr:*
"To trim the beard less than a fist length (as some people of the west and some men who imitate women do) has not been regarded as permissible by any Scholar. To shave the

[7] Shamâil Tirmidhî p.28
[8] Fatwâ no. 967 vol.3 p.240
[9] Fatwâ no. 935 vol.3 p.226
[10] vol.2 p.286

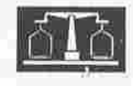
entire beard is an act of the Jews of India, the non-Arabs and the fire worshippers." [11]

The above text indicates that to shave the beard and trim it less than a fist length is not permissible. The Scholars of all four Schools of Fiqh (Hanafî; Mâlikî; Shâfi'î; Hambalî) have consensus on this ruling. [12] In fact Ibn Hazm Zâhirî رحمه الله regards keeping of the beard as Fard. [13]

The verdict of the four Imâms of Fiqh has been quoted in Shaikhul Hadîth Hadrat Maulânâ Muhammad Zakariyyâ's رحمه الله book entitled *'Dhârî kâ Wujûb'* and in Muftî Sa'îd Ahmad Pâlanpûrî's دامت برکاتہم book entitled *'Dhârî or Ambiyâ kî Sunnat'* as well as in Muftî Muhammad Shafî Sâhib's رحمه الله book entitled *'Jawâhirul Fiqh'*.

The Proof that keeping a Beard is Wâjib

All the Ulamâ regard keeping of the beard, to at least one fist length, as being ***wâjib*** or ***fard*** and trimming it less than this as being ***harâm*** on the basis that it is the nature and disposition blessed upon man by Allâh ﷻ. Similarly it was the pattern and practice of all the Ambiyâ عليهم السلام. Nabî ﷺ has always emphatically commanded the keeping of the beard. Nabî ﷺ and his blessed Companions also practised upon it. Nabî ﷺ abhorred those *Kuffâr* (disbelievers) who shaved their beards. He disliked even looking at them.



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[11] Durrul Mukhtâr with Shâmî, vol.2 p.123 [Râshidîah Print]
[12] Al-Manhalul Gharb al-Maurûd vol.1 p. 186
[13] Al-Muhallâ vol.2 p.220

Ahâdîth

1. Ibn Umar ﷺ narrates that Nabî ﷺ said:

"Oppose the *mushrikîn* (idolaters), lengthen the beard and shorten the moustache." [14]

2. Abû Hurairah ﷺ narrates that Nabî ﷺ said:

"Trim the moustache and lengthen the beard (let the beard hang). Oppose the fire worshippers." [15]

3. Âishah *radiallâhû 'anhâ* narrates that Nabî ﷺ said:

"Ten things are *fitrat* (natural). To cut the moustache and lengthen the beard (are from amongst these ten things)." [16]

In Sahîh Abû Awânah the word *'sunnah'* is mentioned in place of *'fitrat'*.[17]

4. Ibn Abbâs ﷺ reports from Âishah *radiallâhû 'anhâ* that Nabî ﷺ has cursed such men who imitate women and such women who imitate men. In one narration it is stated that such people should be thrown out of their houses. [18]

From the above narrations the *Mujtahidîn* and the *Fuqahâ* have decreed that it is ***wâjib*** to keep a beard, as there is a common order mentioned in the Hadîth proving *wujûb* (compulsion) and there is no reason to take any other meaning. Hence these narrations prove *wujûb* (compulsion).

Imâm Nawawî ﷺ writes in the commentary of Sahîh Muslim that the word *'i'fâ'* (as mentioned in the Hadîth) means to lengthen. The word *'arkhû'* means the same. It

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[14] Sahîh Bukhârî vol.2 p.875
[15] Sahîh Muslim vol.1 p.129
[16] Ibid
[17] Fathul Bârî vol.10 p.279
[18] Sahîh Bukhârî vol.2 p.874

was the habit of the Persians to shave their beards. The Sharî'ah had forbidden it. [19]

Thereafter, Imâm Nawawî ﷬ writes five words have been mentioned in the various narrations. The explanation of all these words is that the beard should be kept in its original form. [20]

Hâfiz Ibn Hajr ﷬ has also written in the commentary of Sahîh Bukhârî that the fire worshippers used to shave their beards and some of them used to trim it. The Ahâdîth has ordered that these ways should be opposed. [21]

All the Sahâbah, Tâbi'în and pious believers have acted upon this order of Nabî ﷺ. Acting contrary to this order has not been recorded. Instead, stern warnings and admonitions have been narrated for not keeping a beard. Therefore this command is *wâjib* (compulsory).

From Hadîth number four mentioned above, we learn that shaving the beard, is tantamount to imitating women, thus cursed by Nabî ﷺ and it is a means of distancing oneself from the mercy of Allâh ﷻ. The sin concerning which a stern warning has been mentioned is regarded as a 'major sin'.

Thus to shave a beard is also a **major sin**, and the person who commits a major sin is a *fâsiq* (i.e. infringing the bounds of Allâh's orders and obedience). The Imâmat and Azân of a *fâsiq* is *makrûh.* Similarly a *fâsiq's* testification and evidence is rejected. Therefore, the Muftîs have passed the ruling of *wujûb* for keeping a beard.

May Allâh ﷻ save all the Muslims for this curse. Âmîn.

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[19] Commentary of Sahîh Muslim vol.1 p.129
[20] Ibid
[21] Fathul Bârî vol.10 p.288

An Instance of Nabî's ﷺ Abhorrence for Shaving the Beard

Hâfiz Ibn Kathîr رحمه الله has quoted an incident in his book, '*Al Bidâyah wan Nihâyah*' that Bâzân, a minister of the king of Persia (Kisrâ) sent two men to capture Nabî ﷺ. (May Allâh forbid) When the two men came, Nabî ﷺ disliked to even look at them as their beards were shaven and their moustaches were long. Nabî ﷺ asked them: "Who ordered you to do this." (i.e. shave your beards and keep your moustaches long) They replied: "Our Rabb, Kisrâ (King of Persia)." Upon this Nabî ﷺ replied: "But My Rabb ordered me to lengthen my beard and cut my moustache." [22]

This incident has been quoted in many books.

Note:

1. Nabî ﷺ objected to their actions although they were disbelievers, and even disliked looking at them. Hence, one can imagine how unpleased and unhappy Nabî ﷺ would be if an *Ummatî* of his, who claims to have love for him, shaves the beard. One of the three questions that will be asked in the grave is: "What have you to say regarding this person?"

According to some Ulamâ the blessed face of Nabî ﷺ will be presented when this question will be asked. How will a person, who shaves his beard, face Nabî ﷺ. What a great deprivation will it be if Nabî ﷺ has to turn his face away because of his unhappiness and dislike. Similarly on the plains of reckoning a person will appear in front of Nabî ﷺ for intercession. What answer will a person have to offer if Nabî ﷺ has to ask him: "You neglected my way and chose the ways of my enemies, the *Kuffâr* and the *Mushrikîn*!?"

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[22] Al Bidâyah wan Nihâyah vol.1 p.270 - This incident has been quoted in many other books also.

May Allâh ﷻ grant us the ability to repent sincerely and conform to the Sunnah of Nabî ﷺ.

2. Many sins are such that a person only remains a sinner while he is involved in that particular sin such as adultery, homosexuality, drinking, lying and stealing etc. When he stops the sin, the sin also comes to an end. Trimming or shaving of the beard on the other hand is such a sin that until a person does not repent and start keeping a Shar'î beard, he will remain a perpetual sinner. He will be regarded as a sinner even whilst sleeping or eating and even whilst performing *Ibâdât*. This increases the seriousness of this sin.

At the time of meeting Nabî ﷺ, just as he abhorred it, similarly if Allâh ﷻ does not focus the level of acceptance on the person, his *ibâdah* will not reach the level of acceptance. Ponder and reflect! What will be that person's condition in the Âkhirah (Hereafter)!

An Interesting Incident

Mirzâ Qatîl was a Persian poet of the past who rendered many poems on the *ma'rifa*t (recognition of Allâh ﷻ) and on wisdom. An Iranian, after reading Qatîl's poems, became his ardent follower and finally came to meet him, expecting him to be a very pious person. When the Iranian person came, he saw the poet shaving his beard. Surprised, he asked: "You are shaving your beard?" Qatîl replied: "Yes I am shaving my beard but I am not hurting anyone's heart." The person immediately retorted: "Why not, you are hurting Nabî's ﷺ heart". Hearing his reply, the poet fell unconscious. After regaining consciousness he recited a Persian couplet which means:

"Thanks to you, for opening my eyes and making me understand."

The Extent of the Beard

There is a difference of opinion amongst the Ulamâ as to what is the actual length by which a person will fulfil the *wujûb* (compulsion) of the beard. Thus, there a few views with regard to this:

1. A group of Ulamâ are of the opinion that there is no particular length of the beard. A person should let it grow on its natural course, without interfering. They prove their view by stating that many different words have appeared in the Ahâdîth which all indicate that the beard should be left to grow in its natural way, and no Hadîth proves that Nabî ﷺ trimmed or shaved it. Imâm Nawawî رحمه الله states: "Based upon the apparent words of the Ahâdîth (i.e. it should be left to grow), a group of Ulamâ hold this view, including the Ulamâ of the Shaf'î School of thought. [23]

2. A second group of Ulamâ state that the Ahâdîth do not imply that the beard should be left to grow on its natural course no matter how long it becomes. However, the Ahâdîth imply that the beard should be so long that a person becomes distinguished from the fire worshippers, who cut and trim their beards. Hence, this group of Ulamâ maintain that the beard may be trimmed once its length reaches a fist length. The Ulamâ of the Hanafî School of though also hold this view. The proof of their view is that it is reported that the narrators of the Ahâdîth regarding the beard - Hadrat Ibn Umar رضي الله عنه and Abû Hurairah رضي الله عنه as well as Umar رضي الله عنه - used to trim that part which exceeded a fist length. The meaning of the Ahâdîth is best understood by its narrators. A person can understand the context of the Hadîth by the narrator's actions.

Imâm Bukhârî رحمه الله also gives preference to this view. After mentioning the Hadîth of Nabî ﷺ in which it is stated that the beard should be kept in its normal form and the moustache

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[23] Commentary of Sahîh Muslim by imâm Nawawî, vol.1 p.129

should be cut thoroughly, Imâm Bukhârî ﷺ then mentions the action of Ibn Umar ﷺ that when he used to proceed for Hajj or Umrah he used to hold his beard with his fist and trim the excess hair (below it). [24]

Hâfiz Ibn Hajar ﷺ states that it is quite apparent that Ibn Umar ﷺ did not link the action of trimming the beard with Hajj or Umrah. However, he took the Hadîth to mean that the beard should be lengthened but not to that extent which spoils the appearance of a person and looks untidy. Thereafter, Hâfiz Ibn Hajar ﷺ quoted the text of 'Tabarî' in which the actions of Ibn Umar ﷺ, Abû Hurairah ﷺ and Umar ﷺ are mentioned. Their actions were general, and were not linked to Hajj or Umrah. [25]

Some Ulamâ maintain that the beard should be left according to its normal growth. However, one may trim it after it reaches a fists length at the time of Hajj and Umrah. Imâm Tabarî ﷺ has reported this view from a group of Scholars. According to a narration which appears in Abû Dâwûd, Jâbir ﷺ says: "We used to leave our beards as long as they were, except at the time of Hajj or Umrah." [26] The above Hadîth indicates that they used to trim their beards at the time of Hajj or Umrah only. [27]

Imâm Tabarî ﷺ has chosen the view of 'Atâ ﷺ. It has been narrated from Hasan Basrî and 'Ata ﷺ that a person may trim only a little from the length and width of the beard. Imâm Tabarî ﷺ has proven this view of his from a narration in Tirmidhî Sharîf in which it is stated the Nabî ﷺ used to trim a little from the length and breadth of his beard. [28] However this is a very weak narration. It cannot be used as proof. Therefore, it is rather appropriate to prove it from the action of the Sahâbah ﷺ. The narration of Tirmidhî

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[24] Sahîh Bukhârî vol.2 p.875
[25] Fathul Bârî vol.10 p.350
[26] Abû Dâwûd (with a reliable *sanad*)
[27] Fathul Bârî vol.10 p.350
[28] vol.2 p.105

can only be taken as an added support to this view, not as a proof. The condition of the beard being one fist is mentioned in those narrations which describe the action of the Sahâbah ﷺ.

Imâm Nawawî ﷺ gives preference to the first view (*i.e.* the beard should be left as is) as mentioned in authentic narrations. Therefore, it is best not to tamper with the beard. Hâfiz Ibn Hajar ﷺ states: Imâm Nawawî ﷺ probably refers to other times besides Hajj and Umrah, because Imâm Shaf'î ﷺ has clearly stated that it is *mustahab* (desirable) to trim the beard at the time of Hajj and Umrah. [29]

From the above discussion it is quite clear and apparent that no Scholar holds the view that it is permissible to shorten the beard less than a fists length.

Note:

It is stated in a few books that it is Sunnah to keep a fist length beard. [30] This statement does not imply that it is only Sunnah to keep a beard and not Wâjib or that there is no sin in doing so. This is a grave misconception, because immediately thereafter it is mentioned that to shorten it to less than a fist length is not permissible. It is the custom of a few westerners and a custom of those men who imitate women. Therefore, the correct interpretation of the above text is that it is Sunnah to trim the beard after it has reached a fist length. In other words the *wujûb* (compulsion) of keeping the beard will be fulfilled by keeping it a fist length. The Sunnah method of fulfilling this Wâjib act is that the beard should only be a fist length. The excess should be trimmed. This is the correct interpretation of the above text which is not contrary to the *wujûb* of lengthening the beard.

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[29] Fathul Bârî vol.10 p.350
[30] Durrul Mukhtâr vol.2 p.123

However, whosoever maintains that it is Sunnah to trim the beard after a fist length should present proof as there is no *Marfû' Hadîth* (i.e. a Hadîth which contains the words or actions of Nabî ﷺ) to that effect. Proof cannot be taken from the Hadîth of Tirmidhî, as one of the narrators – 'Umar Ibn Hârûn - is a very weak narrator and no mention of a fist length is made in that Hadîth. Therefore, Imâm Shaf'î رحمه الله only regarded trimming the beard after a fist length as Sunnah at the time of Hajj or Umrah. Similarly the narration, which Imâm Bukhârî رحمه الله quotes, states that Ibn Umar رضي الله عنه used to only trim the excess of a fists length at the time of Hajj or Umrah. Ibn Umar رضي الله عنه used to perform Hajj in one year and Umrah in the next. [31]

This indicates that he only trimmed it once a year and it is quite apparent that the beard used to grow more than a fists length thereafter. It is said that Ibn Umar رضي الله عنه used to trim his beard at other times besides Hajj and Umrah as Hâfiz Ibn Hajar رحمه الله maintains, due to the narration of Tabarî. On the contrary, as his act contradicts the apparent Hadîth this will be regarded as an exception and only leverage and permission will be proven from his action. Therefore, it will be appropriate to say that the excess after a fist length may be trimmed. According to Shah Muhammad Ishâq Muhaddith Dehlawî رحمه الله it is preferable not to trim even the excess of a fist length. [32]

Some Scholars have also written that it is Wâjib to trim the excess of a fist length. This view is also incorrect. When trimming of the beard is not regarded and proven as Sunnah, how can it be regarded as Wâjib? Therefore, by the word 'Wâjib' those scholars imply *'thâbit'* i.e. it is proven. Some Scholars have narrated the word 'yuhibbu' in place of 'yajibu'. [33]

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[31] Sahîh Bukhârî p.648
[32] Tirmidhî – footnotes vol.2 p.105
[33] Durrul Mukhtâr & Shâmî vol.2 p.123

Similarly, it is incorrect to state that there is no specific length of the beard. The beard is that which you take to be the beard. Maududî has mentioned the above in his book *'Rasâil-wa-masâil'*. The Sharî'ah has ordered that the beard should be left as is so that it may grow. If the action of Ibn Umar ﷺ and other Sahâbah ﷺ were not present, then to trim the excess of a fists length would also have been impermissible.

Had it not been for the action of Hadrat Abdullâh Ibn 'Umar ﷺ, it would not have been permissible to trim the excess of a fist's length. However, because of his action, this much of trimming has been permitted. There is however no proof for trimming the beard less than a fist's length. In the absence of such proof, doing so is not permissible. Abul A'lâ Maududî has opposed this unanimous view of the Ahlus Sunnah wal Jamâ'ah and many Ulamâ including those belonging to the *Jamâ'ate Islâmî* have rejected this opinion of his.

As we have mentioned earlier, the growth of Rasûlullâh's ﷺ beard was thick and full and the beards of the Khulafâ Râshidîn ﷺ were also full and long. Because the beard is also a symbol of Islâm, it ought to be prominent. This is another reason why majority of the Ulamâ state that it is not permissible to trim the beard to less than a fist's length.

There is a group of Ulamâ who are of the opinion that once the beard exceeds the length of a fist, it ought to be trimmed or may be trimmed . A second group say that the beard should be trimmed only on the occasions of Hajj or Umrah and not at any other time. The third group states that it may not be cut even after growing more than a fist's length unless it grows so long that people start to mock and poke fun at a person. In such a situation, they say that it may then be trimmed just a little. A fourth group then states that the beard may not be trimmed under any circumstances. Scholars like Imâm Nawawî ﷺ and Shaukânî ﷺ are of this opinion. These scholars do not

regard the action of Hadrat Abdullâh Ibn 'Umar as an exception to the rule.

The Hanafî school of jurisprudence follow the first viewpoint and regard the action of the Hadrat Abdullâh Ibn 'Umar and others as an exception (to the rule stating that the beard should be left to grow). This opinion is more accommodating and seems the most appropriate.
And Allâh knows best.

RULING: The *Unfuqah* (baby-beard) is the little hair growing directly beneath the centre of the lower lip and above the chin. The same rulings that apply to the beard apply to this 'baby-beard' and it will therefore be *harâm* and a *bid'ah* to shave or to trim it.[34]

In a narration of Bukhârî[35] it is stated that Rasûlullâh's 'baby-beard' was white. This tells us that the baby-beard was preserved just like the beard itself.

CLARIFICATION OF A DOUBT

Question: The Qur'ân does not mention anything about the beard. If there was any importance attached to the beard, it ought to be mentioned in the Qur'ân.

Answer: It is incorrect to say that the Qur'ân does not speak about the beard. In the incident of Hadrat Hârûn and Hadrat Mûsâ in Surah Tâhâ[36], the Qur'ân states:

يَا ابْنَ أُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي

(Hadrat Hârûn said to Hadrat Mûsâ,) O son of my mother! Do not grab my beard and my head.

[34] Faidul Bârî vol.4 p.380 & Dârî aur Ambiyâ kî Sunnate p.71
[35] vol.1 p.502
[36] Verse 94

If Hadrat Mûsâ عليه السلام could hold the beard of Hadrat Hârûn عليه السلام, it tells us that his beard was long enough to hold on to.

In Surah An'âm, Allâh ﷻ speaks about several Ambiyâ عليهم السلام, amongst whom is Hadrat Hârûn عليه السلام. Thereafter, Allâh عليه السلام states:

أُولَـٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ

These are the people whom Allâh ﷻ has guided, so follow their guidance (and their ways of life).[37]

Following Hadrat Hârûn عليه السلام in the manner he grew his beard is also included in the connotation of this verse. Since Rasûlullâh ﷺ has been commanded to follow this directive, it goes without saying that this command applies to his Ummah as well. The ruling of the beard is thus stated in the Qur'ân in this manner.

Allâh ﷻ has also quoted the following statement of Shaytân in the Qur'ân:

وَلَآمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ

I will command them and *(accordingly)* they will certainly alter *(the appearance of)* Allâh's creation.[38]

According to the commands of Shaytân, those who follow him will alter what Allâh ﷻ has created. Included in this is shaving off the beard and doing such things that Allâh ﷻ and His Rasûl ﷺ have not permitted. The ruling of the beard has thus been stated in the Qur'ân in this manner as well.

What is meant by altering *"Allâh's creation"* in this verse? The commentator of the Qur'ân, Ibn Jarîr Tabarî رحمه الله explains the following two interpretations:

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[37] Sûrah An'âm verse 90
[38] Sûrah Nisâ verse 119

1. Physical alteration such as castration, cutting the ears of animals, plucking their hairs, etc.
2. Alterations to the Dîn and its commands.

Ibn Jarîr has preferred the second interpretation because the earlier part of the verse states:

وَلَآمُرَنَّهُمْ فَلَيُبَتِّكُنَّ آذَانَ الْأَنْعَامِ

I shall definitely command them and they will cut the ears of animals.

If the alteration is assumed to refer to physical alteration, it will mean that the verse contains repetition and that the first point has only been emphasised. It is therefore best to assume that the words refer alterations to the Dîn, which includes every act of sin and disobedience as well as forsaking the Farâid and Wâjibât. This tells us that it is Shaytân who encourages people to do evil and who prevents them from doing good.[39]

Imâm Suyûtî reports from Hadrat Hasan Basrî that Rasûlullâh said: "The nation of Lût was destroyed for ten reasons. My Ummah shall add another to this, and that will be cutting the beard while allowing the moustache to grow." Ishâq Ibn Bashîr, Khatîb and Ibn Asâkir have all reported this narration.[40]

It should also be borne in mind that the Qur'ân is a constitution from Allâh that contains broad principles and therefore cannot include too many detailed rulings. This is the case with the constitution of any country. Furthermore, the Qur'ân was not revealed directly to the people, but came via Rasûlullâh, who was there to explain this constitution and to interpret it. In fact, Rasûlullâh said that he had

[39] Tafsîr Ibn Jarîr Tabarî vol.1 p.285
[40] Durrul Manthûr vol.4 p.324

been given the Qur'ân and something extra with it, referring to the Ahâdîth, which are also revelation.[41]

Although not stated in the Qur'ân, donkeys, cats and mice are accepted as harâm (to eat) because of the general ruling of the Qur'ân which states:

وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

...forbids them from impure things...[42]

The Ahâdîth have then clarified the ruling further. It is for this reason that Allâh states:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Hold fast to what *(commands)* the Rasûl ﷺ gives you and refrain from what he prevents you.[43]

Practising on the Ahâdîth will thus mean practising on the Qur'ân and forsaking the Ahâdîth will mean forsaking the Qur'ân. By the same token, it is as if whatever the Ahâdîth contain are also the contents of the Qur'ân.

It is stated in a Hadîth of Sahîh Bukhârî that Hadrat Abdullâh Ibn Mas'ûd ؓ once said, "Allâh's ﷻ curse be on those women who draw tattoos, those who have tattoos drawn, those who pluck hairs from the face, those who have hairs plucked from the face and those who have gaps filed between the teeth for the sake of beauty; people who alter the creation of Allâh."

When a woman of the Banû Asad tribe who was called Ummu Ya'qûb heard about this statement of Hadrat Abdullâh Ibn Mas'ûd ؓ, she approached him, saying, "I hear that you have been cursing certain types of people?" Abdullâh Ibn Mas'ûd ؓ replied, "Why should I not curse people whom Rasûlullâh ﷺ has cursed and who are cursed in

[41] Abû Dâwûd and Dârmî, as quoted in Mishkât p. 29
[42] Sûrah A'râf verse 157
[43] Sûrah Hasr verse 17

the Qur'ân." "But I have recited the entire Qur'ân," the woman retorted, "but nowhere did I see what you are speaking about." Hadrat Abdullâh Ibn Mas'ûd ﷺ replied, "You would have surely seen it if you had recited with proper concentration. Did you not see the verse:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Hold fast to what *(commands)* the Rasûl ﷺ gives you and refrain from what he prevents you.[44]

When she replied that she had, Hadrat Abdullâh Ibn Mas'ûd ﷺ said, "Well, Rasûlullâh ﷺ forbade those acts." "But I think that your wife does the same," the woman protested. "Go and see," Hadrat Abdullâh Ibn Mas'ûd ﷺ challenged. The woman went to see, but discovered that her supposition was wrong. To this, Hadrat Abdullâh Ibn Mas'ûd ﷺ said, "Had my wife been doing something of the sort, she would not be living with me."[45]

This narration makes it clear that it is as if whatever the Ahâdîth contain are also the contents of the Qur'ân. The above verse refers to everything that Rasûlullâh ﷺ commanded and forbade from.

NOTE: The above narration tells us that drawing tattoos, having them drawn, plucking hairs from the face, having hairs plucked from the face and filing gaps between the teeth for the sake of beauty all fall under the ambit of altering the creation of Allâh ﷻ. They attract the curse of Allâh ﷻ and are therefore not allowed by the Sharî'ah. In the same way, shaving and trimming the beard also falls under the ambit of altering the creation of Allâh ﷻ and will also attract the curse of Allâh ﷻ. It is therefore strictly forbidden by the Sharî'ah.

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[44] Sûrah Hasr verse 17
[45] Sahîh Bukhârî vol.2 p.725

An Important Piece of Advice

The quotations from the Qur'ân and Ahâdîth that have passed are more than sufficient for any person seeking the truth. If any person is unsatisfied despite all of this, then he is really unsatisfied with the Qur'ân and the Ahâdîth. In fact, he is then unsatisfied with all our pious predecessors because they were all unanimous about the ruling. Such a person should question whether his Îmân on the Qur'ân is sincere or not and contemplate on how he may attain this sincerity.

There are also many Muslims who accept that the beard is extremely important and a symbol of Islam. However, because of their bad habits or bad company, they do not have the courage to keep a beard. They feel that by keeping the beard, their friends and colleagues will mock them. Their hearts also beguile them into thinking that Islam is not restricted to keeping a beard and that they still remain Muslims by not having one.

Such people should rather think that Islam entails surrendering all of oneself to Allâh ﷻ and all of oneself to the lifestyle of Rasûlullâh ﷺ. Islam is incomplete without this and Îmân in Islam is incomplete without this. While it is true that one still remains a Muslim without a beard and does not become a Kâfir (disbeliever), the fact remains that one's Islam is not complete. There shall therefore be no guarantee of complete success.

If a person desires complete success, he will have to forsake his whims and ignore the social pressures so as to practise on complete Dîn. It is for this reason that there is so much emphasis on Salâh, Zakât, Fasting and Hajj, even though a person still remains a Muslim without practising them. Similarly, there is also much emphasis on staying away from stealing, fornication, evil glances, suspicion, drinking alcohol, etc, even though a person still remains a Muslim by practising them. Think of the beard in the same light.

The person who shaves or trims the beard repeats his sin over and over again, because of which there can be no doubt about the sin being a major one. Sometimes people think that they will keep a beard when they grow old but no one knows whether he will ever grow old. This thought is a deception of Shayṯân and it often happens that they do not keep a beard even after growing old. By continuously repeating their sin, the evil of the sin gradually leaves the heart and at the end they never receive the inspiration to keep a beard.

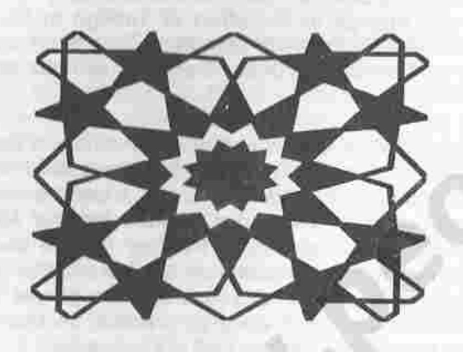
When living in the wrong environment, a person does of course feel very difficult to practise on the Sharî'ah, especially to keep a beard. The remedy for this is to leave this environment for a while and to live in a good environment such as with a pious person, in a *Khânqah* or he may spend four months in the mobile *Khânqah* of today, called the Tablîgh Jamâ'at. Inshâ Allâh, he will receive the inspiration to keep a beard and following all the other injunctions of the Sharî'ah will also become easy for him. He will then also engage in the effort of Tablîgh in his locality and will, Inshâ Allâh, remain steadfast. This is an extremely well tried and tested formula that has worked for many people.

The secret behind all of this is that when living in the wrong environment, a *Mu'min's* Îmân weakens and his *Nafs* starts to look for excuses for his wrong-doing. A good environment strengthens the Îmân, causing a person's fear for Allâh ﷻ to overpower him, while dispelling his fear for the people. He then gets courage and practises on the laws of the Sharî'ah. It is because of this that it is noticed that people living in good environments find it easy to practise on the Sharî'ah while other people just cannot find the courage.

Where is there a place today in which there is no one with a beard and practising on the Dîn? You will find practising Muslims with beards everywhere, even in universities, colleges, schools, hospitals and shopping centres. Why are

these people not affected by their environments? The reason is that which has already been mentioned. One will Inshâ Allâh receive the courage to keep a beard when one establishes a connection with a Shaikh or affiliates with the Tablîgh Jamâ'at, which is really the way that the first generation of Muslims adopted. One will also then find it easy to practise on the entire Sharî'ah. Use whatever manner one prefers.

All the deceptions of our *Nafs* will be useless tomorrow on the Day of Qiyâmah when the court of Allâh ﷻ, the Majestic, will be established. The excuses of social pressures and the environment will hold no weight and there will be no way to save oneself from the scales of justice. It is only adherence to the Sharî'ah and following the Sunnah that will be of any help. The intelligent thing to do is be to bring our lives in conformance with the Sharî'ah and the Sunnah before the coming of that day.



SUPPLEMENT

Trimming the Moustache

When discussing the ruling of the beard, the Ahâdîth and the Ulamâ also speak about the moustache. It is therefore appropriate to briefly discuss the moustache here as well. There is unfortunately much negligence in the Ummah with regard to this issue.

The Words Used in the Ahâdîth:

The Ahâdîth mention the following words when discussing the question of the moustache: احفوا , انهكوا , جزوا and قصوا . The word احفاء has the meaning of استقصاء , meaning 'to remove completely'. The word نهك means 'to be thorough in removing something', while the word جز refers to cutting hair or wool up to the skin. All these words convey the meaning of being thorough in removing the moustache.[46]

As for the meaning of the word قص, it refers to cutting something, using a particular instrument.[47] This word does not bear the restriction of thoroughness and being liberal and its connotation is therefore general. It is apparent that since the words of other Ahâdîth indicate thoroughness and being liberal in cutting, this is meaning that ought to be taken.

In the chapter discussing trimming the moustache, Imâm Bukhârî رحمه الله has quoted Ahâdîth concerning the nature of man. These Ahâdîth use the word قص. However, in his *Tarjumatul Bâb*, he quotes the action of Hadrat Abdullâh Ibn 'Umar رضي الله عنه, stating that he trimmed his moustache so much

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[46] Fathul Bârî vol.10 p.347
[47] Ibid vol.10 p.335

that the whiteness of his skin was visible and he would also trim the moustache and beard.[48]

By quoting this, Imâm Bukhârî ؒ was most probably indicating that the Ahâdîth actually refer to احفاء.[49]

A fourth word used is أخذ *(Nasai p.7)*, which also has a general connotation like قص. Some scripts of *Nasai* also cite the word حلق ('to shave'). Hâfiz Ibn Hajar ؒ is of the opinion that this word is not entirely correct. Because the words جز , احفاء and نهك all denote excessive trimming. The narrator of the Hadîth used the word حلق because of the similarity between shaving and cutting very liberally.[50]

In his *Sharhu Ma'ânil Âthâr*, Imâm Tahâwî ؒ has discussed the subject most beautifully. He mentions that some scholars of Madînah are of the opinion that قص is better than احفاء. They draw their conclusion from the word قص used in the Ahâdîth and also from a narration in which Rasûlullâh ﷺ trimmed the moustaches of some Sahâbah ؓ using a *miswâk*. Allâmah Ainî ؒ has stated that this was the opinion of Imâm Mâlik ؒ and some Tâbi'în ؒ.

A second group held the opinion that احفاء is better than قص. Allâmah Ainî ؒ mentions that this was the view of the majority of scholars as well as those of Kufa. This is indeed the viewpoint of Imâm Abû Hanîfah ؒ and his two most renowned students. As he always does, Imâm Tahâwî ؒ has taken the names of Imâm Abû Hanîfah ؒ and his two students at the end, stating that they regard احفاء to be best.

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[48] Sahîh Bukhârî vol.2 p.874
[49] Fathul Bârî vol.10 p.348
[50] Fathul Bârî vol.10 p.347

Their proof comes from those Ahâdîth that use the words جز and احفاء, both of which indicate liberal cutting. Replying to the first group of scholars, Imâm Tahâwî ؒ states that Rasûlullâh ﷺ most probably used a *miswâk* in the case of some Sahâbah ؓ because scissors were not available at the time to cut the moustache liberally.

Furthermore, in the Ahâdîth discussing human nature, the word قص is used because it is mere trimming that is the bare necessary, while cutting liberally is what is really preferred and better. By the above interpretation, all the narrations are combined without appearing contradictory and it is also proven that احفاء is better than قص.

Imâm Tahâwî ؒ then goes on to present a parallel, stating that shaving the hair off is better than trimming it after performing Hajj. Careful thought over the matter will reveal that while merely trimming the moustache is in order, it will be best to trim it excessively because the extra trimming will earn extra rewards.[51]

Some people have misunderstood the parallel drawn by Imâm Tahâwî ؒ and allege that shaving is Sunnah according to him. Imâm Tahâwî ؒ has however stated that liberal trimming is better (than just trimming) and not shaving. However, since liberal trimming and shaving are so alike, it is not unlikely that some people would interpret one for the other. Hâfiz Ibn Hajar ؒ has written that Imâm Tahâwî ؒ had preferred shaving to trimming (the moustache) because shaving (the head) is better than trimming after Hajj or Umrah.[52]

You have however seen that as far as the moustache is concerned, Imâm Tahâwî ؒ has preferred liberal trimming over just trimming. The reason for the misunderstanding is

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[51] *Sharhu Ma'ânil Âthâr* vol.2 p.308
[52] Fathul Bârî vol.10 p.348

the same as we have explained in the narration of *Nasai* where a narrator interpreted احفاء as حلق because the two words have meanings that are so alike. The narrator in that case was Muhammad Ibn Abd Ibn Yazîd, who was the only student of Ibn 'Uyaynah who reported the word حلق from his teacher. Otherwise, all the other students of Ibn Uyaynah reported the word قص. In fact, all of Imâm Zuhrî's students also reported the word قص.[53]

The crux of the matter is that so much must be cut that reveals the redness of the upper lip. This is both permissible and also fulfils the requirement of basic human nature. It is however, best to trim the moustache so much that the skin beneath becomes visible. This is what is understood from the narrations that give the command to trim the moustache. And Allâh knows best.

Imâm Tahâwî has reported narrations using the word احفاء from several Sahâbah such as Hadrat Abdullâh Ibn 'Umar, Hadrat Abû Hurayrah, Hadrat Abû Sa'îd Khudrî, Hadrat Abû Usaid Sâ'idî, Hadrat Râfi' Ibn Khudaij, Hadrat Jâbir Ibn Abdullâh, Hadrat Anas Ibn Mâlik, Hadrat Salamah Ibn Akwa' and Hadrat Sahl Ibn Sa'd. He states further that amongst these Sahâbah are also some who have narrated the word قص as well.[54]

Imâm Tahâwî also mentions that some students of Imâm Shafî' such as Muzanî, Rabî' and others also trimmed their moustaches liberally and have most probably learnt this from Imâm Shafî' himself.[55]

[53] Fathul Bârî vol.10 p.346
[54] *Sharhu Ma'ânil Âthâr* vol.2 p.308
[55] Fathul Bârî vol.10 p.347

Imâm Ahmad Ibn Hanbal ﷺ used to trim his moustache very liberally and explicitly stated that this is better than just trimming.[56]

It is stated in Faidul Bârî (vol. 4 p.379) states that both of Imâm Abû Hanîfah's ﷺ students, Imâm Abû Yusuf ﷺ and Imâm Muhammad ﷺ trimmed their moustaches liberally. If they were doing this, it is quite certain that they regarded this as being best. We should therefore do the same.

Hâfiz Ibn Hajar ﷺ has quoted a fine reason for trimming the moustache from Ibnul Arabî ﷺ. He states that when mucous runs from the nose, it tends to adhere to the moustache and because of its stickiness, it becomes difficult to even wash it off and also affects the sense of smell. Trimming the moustache is therefore prescribed so that one not only looks presentable, but one's senses will be at their peak. Hâfiz Ibn Hajar ﷺ says that this is achieved by mere trimming of the moustache and not only by excessive trimming. However, liberal trimming will of course be more effective.[57]

Liberal trimming is therefore best because the benefit will be more complete.

RULING: It is *Mustahab* to start trimming the moustache from the right.[58] This is the general and accepted principle in the Sharî'ah that applies to combing the hair, making wudû, wearing the shoes and even cutting the nails. There is no proof to substantiate the method of cutting the nails that Imâm Ghazâlî ﷺ has explained. Imâm Mâzrî ﷺ, Ibn Daqîqul 'Îd ﷺ and various Ulamâ have refuted this method and the *Muhaddithîn* have made it clear that it has no substantiation (from the Ahâdîth).

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[56] Ibid
[57] Fathul Bârî vol.10 p.348
[58] Dâri aur Ambiyâ kî Sunnate p.71

In fact, Imâm Nawawî has also explained a method of cutting the nails, which is unlike that of Imâm Ghazâlî. It is wrong to regard any of these two methods as Sunnah, as many people do.

AHAADITH AND MASAAIL REGARDING THE HAIR OF THE HEAD

After discussing the beard and moustache, it is just appropriate that we discuss the Ahâdîth [illegible] concerning the hair of the head because deficiency and extremism is noted in this matter also. A person should follow the Sunnah as far as his hair is concerned and refrain from those ways which are impermissible.

Khattâbî and other scholars state that it was the custom of the Arabs to keep long hair and beautify themselves by it. Shaving of the hair was not common amongst them, in fact, at times they considered shaving of the head as an act of fame and the way of non-Arabs. Therefore, it used to be difficult for the Sahâbah to shave their heads at the time of Hajj and Umrah. Hence, they used to suffice on *qasr* (i.e. trimming of the hair).[59]

Nabî therefore gave more virtue on shaving all the hair (i.e. at the time of Hajj or Umrah). There is a greater extent of obedience found in it, as a person subjects himself completely to the laws of Sharî'ah and accepts it sincerely with a true heart. Those who only trim their hair are keeping some beauty, and a person who shaves his head completely sacrifices this.[60] Hence the reward is greater.

Nabî in whose lifestyle is an excellent way for the Muslims always used to keep hair and not shave it. On two occasions only has it been proved that Nabî shaved his hair - once on the occasion of Hudaibiyyah in the 6th year of Hijrî and

[59] Fathul Bârî vol.3 p.564
[60] Ibid

the second time at the occasion of the farewell Hajj which took place in the 10th year of Hijrî. Khârish Ibn Umayah ﷺ cut Nabî's ﷺ hair at Hudaibiyyah and Ma'mar Ibn Abdullah ﷺ at the farewell Hajj.[61]

The Length of Nabî's ﷺ Hair

Hadrat Anas ﷺ reports that the hair of Nabî ﷺ reached till half the ears.[62]

In another narration, Anas ﷺ reports that Nabî's ﷺ hair was not completely curly nor completely straight but it was in between, and it reached between the ears and shoulders.

In a third narration reported by Anas ﷺ it is reported that Nabî's ﷺ hair touched his shoulders.[63]

Hadrat Barâ Ibn Âzib ﷺ narrates that Nabî's ﷺ hair was up to the earlobes. In another narration it is stated that it was near his shoulders.[64]

In a third narration, it is stated that the hair was above *'jummah'* and below the *'wafrah'* i.e. it was between the ears and shoulders.

Hind bin Hâlah ﷺ reports that when Nabî ﷺ used to lengthen his hair it exceeded the earlobes. [65]

Hafiz Ibn Hajar ﷺ states that the crux of all the narrations is that the long hair reached the shoulders when it was long and that when the hair that was not long, it reached the earlobes.

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[61] Fathul Bârî vol.1 p.274 & vol.3 p.564
[62] Shamâil Tirmidhî p.2
[63] Sahîh Bukhârî vol.2 p.876
[64] Ibid
[65] Shamâil Tirmidhî p.2

Hadrat Barâ Ibn Âzib ﷺ narrates that Nabî's ﷺ hair was up to the earlobes.[66]

Mullah 'Alî Qârî ﷺ writes, whilst explaining the Hadîth of Anas ﷺ, "The hair of Nabî ﷺ was up to half the ear".

It has been said that most of the hair (on a few occasions when no middle path was made) reached half the ear. Hence, this does not contradict those Ahâdîth in which it is stated that the hair reached the shoulders and was lying on the shoulders.[67]

When the hair of Nabî ﷺ used to grow very long it used to be cut up to half of the ear. The head ends at the bone between the neck and head. Therefore, the hair that was on the neck was cut. In this instance it reached half the ear. Then it grew till it reached the earlobes. Thereafter, it grew further until it reached the place between the ear and neck. Finally, it reached the shoulders. In this manner, there is no contradiction amongst the different narrations. All are correct. To keep one's hair till the shoulders is proven from authentic narration of Sahîh Bukhârî.

Hâfiz Ibn Hajar ﷺ states that at most times Nabî's ﷺ hair reached close to his shoulders. It exceeded this length to such an extent that locks used to be formed and Nabî ﷺ used to gather it, as it has been stated by Umme Hânî *radiallâhû anhâ* in *Abû Dâwûd* and *Tirmidhî* that when Nabî ﷺ came to Makkah he had four locks of hair.

Hâfiz Ibn Hajar ﷺ states that this happened while travelling when the hair was not groomed (Allâh ﷻ knows best).

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[66] Fathul Bâri vol.1 p.258
[67] Jam'ul Wasâ'il {Commentary of Shamâil} vol.1 p.74

In an authentic Hadîth of *Abû Dâwûd, Nasai* and *Ibn Mâjah*, Wâ'il Ibn Hujr ﷺ states: "When I came in Nabî's ﷺ presence my hair was long. Nabî ﷺ said: "This is bad". I returned and cut my hair. The next day when I came once more, Nabî ﷺ said: "I was not referring to you but it good (that you cut your hair)".[68]

The above indicates that although it is permissible to keep long hair but, it is not preferable.[69]

The very same explanation (as the above) will apply to the Hadîth in which Nabî ﷺ is reported to have said that Khuraim Asadi ﷺ is a good person if his hair was not long and his trousers were not below the ankles. When Khuraim ﷺ heard of this, he took a pair of scissors and cut his hair till his ears and lifted his garment up to half of his shin.[70]

Hadrat Shaikh Muhammad Zakariyya ﷺ explains the Hadîth of Umme Hâni radiallâhû anhâ thus: "For men to have locks on the hair like women is makrûh". By locks is meant such locks which do not resemble the plaits of women as Nabî ﷺ has himself prohibited that.[71]

Hence, the meaning of the words that appear in the Ahâdîth is that the hair was separated into two, joined and made round, not that the hair was plaited like that of a woman.[72]

It is a very important principle in Sharî'ah that men do not imitate women and vice versa. It is stated in a Hadîth that the curse of Allâh ﷻ is upon those men who imitate women and upon those women who imitate men.[73]

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[68] Fathul Bârî & Abû Dâwûd vol.10 p.360 & Abû Dâwûd vol.2 p.576
[69] Bazhul Majhûd vol.6 p.576
[70] Abû Dâwûd & Mishkât p.382
[71] Khâsâil Nabawî p.26
[72] Dâri aur Ambiyâ kî Sunnate p.94
[73] Sahîh Bukhârî vol.2 p.874

Hadrat Gangohî رحمه الله states that a person may lengthen his hair as much as he desires. However, to cut a portion of hair and leave another portion is an imitation of the Jews which is *makrûh*. To lengthen all the hair equally is not an act of imitating of the Jews, nor is it forbidden. Imitating women is when a person makes plaits like a woman's otherwise it will not be an act of imitation nor will it be *makrûh*. (Allâh ﷻ knows best).[74]

Doctor Muhammad 'Abdul Hay رحمه الله, the Khalîfah of Maulânâ Ashraf Alî Thânwî رحمه الله, writes in the book *'Uswae Rasûl-e-Akram* ﷺ':
"The hair of Nabî ﷺ reached the middle of his ears. In other narrations, it is stated that it reached the ear itself."

A third narration states that it reached the earlobes. Besides the above, it is also stated in other narrations that the hair of Nabî ﷺ reached his shoulders or close to his shoulders.[75]

The deduction from all the above narrations is as follows:
When Nabî ﷺ used to put oil and comb it, it used to become longer otherwise it remained as it was. Another obvious conclusion is that the length used to increase before cutting it and the length would decrease after cutting it.

It is stated in *Mawâhib-e-Ladunyâ* and *Majma'ul Bihâr*:
"When the hair of Nabî ﷺ was not cut for a long period it used to be long, and when it used to be cut it would be short".

The above also indicates that Nabî ﷺ used to cut his hair and not shave it. However, regarding shaving it, he himself states that besides Hajj and 'Umrah, Nabî ﷺ never shaved his head.[76]

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[74] Fatâwâ Rashîdiyyah p.484
[75] Shamâil Tirmidhî
[76] Madârij-un-Nubuwwah & Uswa-e-Rasûl-e-Akram p.152

To Shave The Head

It is also permissible to shave the head, besides the time of Hajj and Umrah, although it is preferable and Sunnah to keep hair in accordance to the practise of Nabî ﷺ. However, it is not even *makrûh* to shave all of the hair as this Sunnah of Nabî ﷺ is from amongst the *Sunan-e-Zawâid*. As a habit Nabî ﷺ used to keep his hair not as an *Ibâdat*, hence it is not *makrûh* (detestable) to omit this Sunnah.[77]

Hadrat Alî ﷺ states that Nabî ﷺ forbade women from shaving their hair.[78] Whilst explaining this Hadîth, Mullah Alî Qârî ﷺ states that this Hadîth indicates that it is permissible for men to shave their heads by taking the opposite meaning (i.e. If it is not permissible for women then it will be permissible for men who are the opposite sex).

There is no difference of opinion regarding the permissibility for men to shave their heads. However, there is a difference of opinion regarding whether the shaving of the head is Sunnah or not. Hadrat Alî ﷺ shaved all his hair and Nabî ﷺ condoned it by not forbidding him. Nabî ﷺ states:

"Hold fast to my way and the way of my Khulafâ."

On the other hand, Nabî ﷺ as well as all the other Sahâbah ﷺ never used to shave their heads besides at the time of Hajj and Umrah. This shows that to shave is just permissible. This view is correct.[79]

Nabî ﷺ ordered that the hair of Ja'far's ﷺ children be shaved after his demise.[80] This Hadîth proves that it is permissible to shave the head. Similarly, this Hadîth indicates that children may also keep long hair.[81]

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[77] Fatâwâ Imdâdiyah vol.4 p.299
[78] Mishkât p.384
[79] Mirqât
[80] Abû Dâwûd vol.1 p.577
[81] The reason why Rasûlullâh ﷺ instructed that the hair of Ja'far's ﷺ children should be shaved is that their mother was in grief and sorrow due the

Just as it is permissible to shave off all the hair, similarly it is permissible to shorten the hair on condition that it is shortened equally. The proof of this is the word *'muqassirîn'* in the Qur'ân which means "to shorten". However, to cut off all the hair and to keep some hair at the front of the head which is in fashion nowadays is not permissible.[82]

Prohibition of Qaza' (i.e. To cut a portion of Hair and leave the rest)

This is prohibited. Its prohibition is proven from an authentic Hadîth: Ibn Umar ﷺ states that a child was brought to Nabî ﷺ whose hair was partly cut and the rest uncut. Nabî ﷺ said: ***"Either cut it completely or leave it completely".***[83]

To apply Oil to the Hair, to Comb it and to make a Middle-Path

When a person keeps long hair according to the Sunnah, then he should keep in mind all the other Sunnats regarding the keeping of long hair.

They are as follows:

Nabî ﷺ used to apply lots of oil to his head, and he used to comb his beard. He also used to head cloth (a piece of cloth which was placed on the head). It used to get soiled with oil, hence Nabî's ﷺ clothes used to become oily.[84] Nabî ﷺ also used to say that whoever has hair should look after it.[85] A person should wash his hair, apply oil and comb it.[86]
The above narrations are regarded as "Hasan".[87]

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martyrdom of her husband. Hence, she will be unable to tend to their hair. Thus, this compassion was shown to save them from having dishevelled hair and lice etc.

[82] Bahishtî Zewar part 11 p.967
[83] Sahîh Muslim & Mishkât p.380
[84] Mishkât p.381
[85] Abû Dâwûd p.573
[86] Bazlul Majhûd vol.6 p.71
[87] Fathul Bârî vol.10 p.368

On one occasion, Nabî ﷺ saw a person whose hair was dishevelled. Nabî ﷺ remarked: "Does he not find such a thing (oil etc.) with which he can gather or straighten his hair". [88]

'Atâ Ibn Yasâr ﷺ narrates that once Nabî ﷺ was in the Masjid. A person entered whose hair and beard were dishevelled. Nabî ﷺ indicated to him to straighten his hair. He then straightened it and came back, upon which Nabî ﷺ remarked: "Is this not better than anyone of you coming with dishevelled hair, looking like Shaytân".[89]

The chain of this *'Mursal'* narration is authentic. Jâbir's ﷺ Hadîth is in substantiation for the above which appears in *Abu Dâwûd* and *Nasai* with a *'Hasan'* (reliable) chain.[90]

Ibn Abbâs ﷺ reports that before Nabî ﷺ received any command from Allâh ﷻ, he preferred to act in accordance to the Ahlul Kitâb (Jews-Christians). For example, the Ahlul Kitâb never used to make a middle-path, but the *mushrikîn* (idolaters) used to. Thus, initially Nabî ﷺ never made a middle path, but later he used to do so.[91]

Thus to make a middle path is Sunnah.[92]

Âishah *radiallâhû anhâ* used to comb Nabî's ﷺ hair and she used to make the middle path in such a way that the hair used to be divided into two sections from the middle and she used to separate the hair of the forehead towards the two eyes.[93]
Abu Qatâdah ﷺ once asked Nabî ﷺ: "I have long hair, should I comb it?" Nabî ﷺ replied: "Yes, and look after your hair". Hence, Abu Qatâdah ﷺ used to sometimes apply oil twice a

[88] Mishkât p.375
[89] Mishkât p.384
[90] Fathul Bârî vol.10 p.367
[91] Sahîh Bukhârî vol.1 p.503 & vol.2 p.877 & Shamâil Tirmidhî p.3
[92] Bazlul Majhûd vol.6 p.76
[93] Abû Dâwûd p.576

day (i.e. apply oil and comb it) because of the order of Nabî ﷺ.[94]

It is reported in *Nasai* that Abu Qatâdah ﷺ had long hair. He asked Nabî ﷺ regarding it. Nabî ﷺ replied: "Look after it and comb it every day".[95] Hence combing the hair every day is proven from this Hadîth.

However, Abdullâh Ibn Mughafal ﷺ narrates that Nabî ﷺ has prohibited combing of the hair every day.[96]

The reason for the above Hadîth, according to Hafiz Ibn Hajar ﷺ is that a person should refrain from being greatly concerned about beautifying oneself. In another authentic Hadîth, Abu Umâmah ﷺ states that Nabî ﷺ has said: "Simplicity is part of Îmân."[97] Imâm Nasai ﷺ has quoted a Hadîth in which Ubaid ﷺ reports that Nabî ﷺ used to prohibit beautifying oneself excessively.[98]

Therefore, the Ulamâ say that if a person's hair becomes dishevelled easily then one may comb it every day but if it is not dishevelled then a person should comb it occasionally.[99]

RULING: When a person combs his hair he should first make the path of the right side then the left. Hadrat Âishah *radiallâhû anhâ* reports that Nabî ﷺ preferred this way.[100]

Therefore, this is the Sunnah method for woman. The path should be in line with the nose. Today the custom is to have side paths. This is un-Islamic.[101]

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94 Mishkât p.384
95 Nasai p.291
96 Tirmidhî vol.1 p.305 & Shamâil Tirmidhî p.4. Imâm Tirmidhî ﷺ has stated that this Hadîth is Hasan and Sahîh.
97 Abu Dâwûd
98 Fathul Bârî vol.10 p.368
99 Gist of Khasâil Nabawî p.28
100 Shamâil p.4
101 Dâri aur Ambiyâ ki Sunnate p.94

RULING: It is forbidden to trim the hair of the nape. The *Fuqahâ* (Jurists) have prohibited it.[102] The 'head' is still half the ear. Below that, is regarded as the neck. The hair of the neck may be cut. Beneath that cannot be cut as it is not regarded as the 'head'. Therefore it is *makrûh* (reprehensible) to trim or cut the hair of the nape.

Besides cutting the hair up to the ear, there is no proof that Nabî ﷺ cut his hair from any other side. Therefore, a person should not cut the hair from any other side - not from the side of the ear nor from the forehead. Now-a-days westerners cut their hair in many different fashionable ways. All these ways are un-Islamic, thus one should avoid them.[103]

Nabî ﷺ has mentioned in one Hadîth:
"The person who imitates others is not from amongst us. Do not imitate the Jews and the Christians. The Jews greet with a sign of the fingers and the Christians with their hands or palms. Do not cut the hair of the forehead. Remove your moustaches thoroughly and lengthen the beard. Also, do not walk in the Masjid and market places without wearing a *lungî* (or trousers) under your *kurtâ*.[104]

Saving oneself from imitating others is an important principle in the Sharî'ah. One should be constantly aware of this. In one Hadîth it is stated that the person who imitates a nation is from amongst them.[105] That one should not imitate others in dressing and appearance is sufficiently emphasized for anyone to understand.

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102 Safâi Muamalât - Hadrat Thânwî رحمه الله & Dâri aur Ambiyâ kî Sunnate p.97
103 Dâri aur Ambiyâ kî Sunnate p.98
104 Narrated by Tabrânî رحمه الله - At Targhîb wat Tarhîb vol.3 p.435]
105 Abû Dâwûd p.559

WOMAN'S HAIR

Imâm Muslim ﷬, Imâm Tirmidhî ﷬ and others have narrated the Hadîth of Umme Salmah *radiallâhû anhâ* wherein she asked Nabî ﷺ: " I make the plaits of my hair tight. Should I loosen it at the time of taking ghusl from *janâbat* (impurity)?" Nabî ﷺ replied: "No, it is sufficient that you pour water over your head thrice, then pour water over your body".[106] This Hadîth indicates that it is sufficient that water reaches the roots of the hair. It is not necessary to loosen the plaits and wet all the hair. This is the ruling of the Ulamâ as well.

N.B. From the above Hadîth we learn that women at the time of Nabî ﷺ used to keep long hair and plait it. The incident of Hadrat Âishah *radiallâhû anhâ* appears in Sahîh Bukhârî *[p.45]* that when she was in *ihrâm* she used to loosen her hair which indicates that she used to plait it (when not in *ihrâm*). Many other incidents also prove the above. This is also from where the law of keeping long hair and of plaiting it is derived. Women have been prohibited from shaving their heads.[107]

Even at the time of Hajj and Umrah the ruling is that a little bit of hair be cut. It is not permissible to shave it. Also, we learn from the Hadîth of Sahîh Bukhârî, that a woman who imitates a man is accursed, and it is permissible for men to lengthen their hair up to the shoulders and below it also. Thus, if a woman cuts her hair up to the shoulders or below it, it will be tantamount to her imitating men. This is prohibited and an accursed action. Therefore, it has been mentioned in the books of fiqh that if a women cuts her hair she will be sinful and worthy of curse.[108]

Nowadays, women cut their hair for the sake of fashion and in order to imitate non-Muslim women. It is in imitating

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106 Tirmidhî p.29
107 Nasai & Mishkât p.384
108 Durrul Mukhtâr with Shâmî vol.5 p.288

these women, that this practise has become common amongst Muslim women also. Therefore it is completely forbidden. It is mentioned in a Hadîth:

"Whosoever imitated a nation will be from amongst them."[109]

It is of paramount importance that woman save themselves from imitating men as well as non-Muslim women, as learnt from the Ahâdîth. Nabî ﷺ has cursed those women who don men's clothing as well as those men who wear women's clothing. Hadrat Âishah *radiallâhû anhâ* was once asked to pass a ruling regarding a certain lady who wore shoes (like that of men). She replied that Nabî ﷺ has cursed that woman who imitates men.[110]

The above makes it abundantly clear that it is forbidden for women to cut their hair, to wear clothes like that of males, to wear shoes like that of men and to behave like men.[111]

RULING: It is permissible for an old women who is a widow, an who does not need to beautify herself due to old age, to shorten her hair a little. There is scope for it. The action (of cutting the hair) of the blessed wives of Nabî ﷺ will be analysed as above. However, it should he remembered that it is only permissible in the above mentioned instance. To adopt the above practice in emulation of fashion is completely impermissible. Allâh ﷻ is aware of the deceit within the heart.[112]

Regarding the Hadîth in Sahîh Muslim in which it is stated that the blessed wives of Nabî ﷺ used to cut their hair, the commentators of Sahîh Muslim, Qâdî Ayâz رحمه الله and others explain the very same meaning as above (i.e. it is permissible for an old widowed woman who does not beautify herself). Qâdî Ayâz رحمه الله writes that the Arab women

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[109] Abû Dâwûd p.559
[110] Abû Dâwûd p.566
[111] Dârî aur Ambiyâ kî Sunnate p.97
[112] Ibid

used to tie plaits. The blessed wives of Nabî ﷺ did so after his demise as they refrained from beautifying themselves, hence no longer needing to lengthen their hair. Imâm Nawawî ﷬ states that this is the only reason. This cannot even be imagined that they trimmed or cut their hair during the lifetime of Nabî ﷺ.[113]



[113] Sahih Muslim with the commentary of Imâm Nawawî ﷬ vol.1 p.148

